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G. MOURET, *Le Problème d'Achille*. Revue Phil. Jan. 1892.

According to Mouret, Zeno is guilty of a "*petitio principii*," because he seeks an unknown quantity which his very method excludes. The error permitted in dealing with convergent series should have been rectified by passing on to the limit, which in this case is zero, and consequently implies a position common to the tortoise and his pursuer. This correction once made, it is clearly possible for Achilles to overtake the tortoise; whether he actually does so is a question that depends not on the relative, but on the absolute, velocities. If these do not approach zero, Achilles will succeed within a determined time; if they do approach zero, he will never succeed, but his failure implies nothing at variance with the concept of motion.

EPSTEIN, *Die logischen Principien der Zeitmessung*. Inaug. Diss., Leipzig, 1887.

On the side of empiricism, Newton distinguished between absolute and relative time. The absolute or mathematical time has a uniform flow; the relative time, measured by cosmic or artificial motion, is subject to irregularities because the motions vary. Absolute time, like absolute space, matter, and motion, are not abstractions needing justification, but the *veræ causæ* of the corresponding relative facts. None of our measurements correspond to the actual or absolute qualities. The error takes different directions for time and space. We cannot perceive empty space, only space as occupied by bodies. If these were at rest space could be mapped out with accuracy; but since they are probably in constant motion, the point from which we measure is liable to change. Motion is the only measure of duration; if it were uniform, it would measure absolute time; but no uniform motion is known, so in the case of time our unit of measure is liable to variations.

On the psychological side Locke came to a similar conclusion. A notion of time is gained from the succession of ideas. From periodic sensations we derive a unit of measure, which we extend to all phenomena in which such a unit is absent. Not simply motion, but all periodic phenomena furnish a unit of time. The difficulty with time measurements is that we know no uniform motion or regular periodic process. The year, the day, the swings of the pendulum—all vary. A second difficulty peculiar to time is that one stretch of time cannot be superposed upon another, while this method of superposition is the foundation of space measurement. The author shows that this class of objections, though of special force in regard to time measurement, applies to the measurement of any two different parts of the same continuum, whether time, space or motion.

To apply geometry practically we pass from the absolute to the relative space by two axioms, which may be united as follows: A body under the same conditions, at different places, or at different times, occupies equal spaces. Practical time measurement is founded on a similar axiom. An event under the same conditions at different times or at different places has the same duration. The empirical and naïve psychological theorists considered time a substantial thing whose nature was to be investigated, and found discrepancies between the absolute and relative or practical time measurements. The author treats the problem from the point of view of the theory of knowledge. Time is not to be considered a substance, but as a category introduced by us into the phenomenal world to give order to events. The phenomenal world is united into a whole by the causal category; any given value of it determines the next. Time is an independent auxiliary variable introduced to fix any given stage or value of this phenomenal world, and to enable us to pass connectedly from one value to another. It is the